

The **H** *Magazine for the Christian Home*
Hearthstone

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- **Worship Opportunities in National Parks—*Jay G. Williams***
- **Is Your Teen-ager "Kind of Scared"?—*Cay Rayeroff***

JULY, 1959 - 25c

The *H* Magazine for the Christian Home Hearthstone

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On Vacation?

Someone reminds us that we may on vacation but God is not. This more forcefully evident as we see the work of God in creation and in the ministry that is now available in resort areas, particularly in the National Park. It is estimated that twenty million people will be traveling through our National Parks this summer. Will your family be included in this number? If so, you will want to read the article "Worship Opportunities in National Parks" by Jay G. Williams. He is Associate Director of "A Christian Ministry in the National Parks" of the National Council of the Churches of Christ and writes out of his experience in this growing ministry. To learn more of this special service, read the article on pages 1, 2, and 3.

A local news cast reported that a mentally retarded child received from his parents a box of candy containing poison capsules. "Why does this happen," we ask? Is it because of the parents' basic attitude toward the child's deficiency? Richard E. Lentz states that for the Christian, "God Gives Help for a Sensitive Role." This is a very helpful article for parents and others who deal with a child who will be handicapped for life.

The hot, humid, sultry nights of July do not help parents in putting their small children to bed. By the time the child is ready for dreamland, both parent and child may be exhausted. If you suffer from difficulties of this kind, you may welcome the assistance Helen Giorgi offers in "Lullaby and Good Night."

"Co-operation is the secret of the successful family life of the Morton P. Chiles, Jr. family" writes Susan Chiles in the article "Enthusiastic Co-operation." Theirs is a family that has had to make frequent moves because of Mr. Chiles's work as a Special Agent in charge of F.B.I. Division Problems involving the running of the household, especially in securing and keeping maid service began to appear. How the family works out this and other problems may prove useful to stationary families as well as to those on the move.

Coming next month: "Your Child and Friends," by Bernice E. Lyon; "A Coholic Air Lines," by Francis J. Black Jr.; "Recording for the Future," by Lenelle Marsh Kanthack; and by I. F. Killian, "The Privilege of Privacy."

Until then,

B. C.

Worship Opportunities in National Parks

O LORD, our Lord,
how majestic is thy name in all
the earth!

Thou whose glory above the
heavens is chanted
by the mouth of babes and
infants,
thou hast founded a bulwark
because of thy foes,
to still the enemy and the
avenger.

When I look at thy heavens, the
work of thy fingers,
the moon and the stars which
thou hast established;
what is man that thou art mind-
ful of him,
and the son of man that thou
dost care for him?

Yet thou hast made him little less
than God,
and dost crown him with glory
and honor.

Thou hast given him dominion
over the works of thy hands;
thou hast put all things under his
feet,
all sheep and oxen,
and also the beasts of the field,
the birds of the air, and the fish of
the sea,
whatever passes along the paths
of the sea.

O LORD, our Lord,
how majestic is thy name in all
the earth!

—Psalm 8.

by
Ray G. Williams

Yosemite Chapel is where business
people, National Park employees and
their families worship. The resident
minister is James H. Woodruff.

A crowd of people stands at the foot of a giant sequoia tree, viewing with upturned, wondering faces its gnarled branches and impervious bark. A Ranger speaks, "This tree is the largest and one of the oldest living things. Scientists estimate that it is between 3000 and 4000 years old." The crowd gasps; one man makes some mental calculations. Then he nudges his wife. "It may have been a seedling when Moses was crossing the Red Sea."

In Arizona another group gazes in wonder at the gigantic furrow ploughed by the now innocuous appearing serpent, the Colorado River. What patient power was necessary to carve this magnificence! Heads are dizzy with thought of the aeons of time that God has worked.

A visitor to the Northwest casually asks if those are ski tracks on the mountain. "No," answers a Ranger. "Those are crevasses, one hundred feet deep which mar the ages of ice flowing slowly down the slopes of Mt. Rainier. The glacial ice has been there for countless centuries, though every day the warm sun melts enough water to create a rushing, torrential river."

How puny are the sputniks which today evoke so much wonder when they are compared with the works of the Creator! National Parks are a welcome curb for modern man's "inventionolatry." The majesty of mountain and canyon and falls emphasizes dramati-

Photo from National Council of Churches



Approximately 225,000 persons attend services during the summer in the National Parks

cally the insignificance of man and his achievements. Confronted by these wonders the visitor is prompted to raise profound questions about the meaning of his own life. With the psalmist he inevitably asks, "What is man?"

Man, his life span is scarcely a century at most. His arm can move but a tiny rock, hardly a mountain. His history is only a footnote on the tremendous expanses of geological time. Surely man is not as important as we thought. It is time we learned humility.

The visitor learns wisdom in his encounter with the size and power and grandeur of creation; yet we know that his wisdom is not complete. We remember that the psalmist continued, "What is man; that thou art mindful of him and the son of man that thou dost care for him?"

Biblical faith recognizes the grandeur of creation and man's relative insignificance; yet it also understands the importance of man in that creation. "For thou hast put all things under his feet." Such a statement is not simply self-laudation. It is the humble recognition that man has power within him all out of proportion to his size and age, that man can both create new wonders and yet at the same time destroy in a few moments the products of centuries. Oil, millions of years old, is consumed in driving to the latest movie. A forest, the product of centuries of rain and sunshine, is ground up for the daily paper, which isn't worth reading a day later. A world, which has spun on joyfully since the ages began, is in danger of destruction by the cobalt-bombs which these insignificant creatures have devised. The realization that man has power is an humbling, as well as a glorifying, fact.

As Christians we can accept and enjoy the spiritual

values found in nature, "And God saw everything that he had made, and behold it was very good (Gen. 1:31), but we cannot forget the significance of this insignificant creature, man. We cannot forget that when man loses sight of his creatureliness and thinks himself the Creator (as he is in danger of doing today), he can and does destroy both nature and himself. Neither can man forget the importance of his own position in creation. True conservation begins with the redemption of man which places man's power in its proper perspective. As the psalmist reminds us, this redemption begins not with man's search but with God's concern.

"What is man that thou art mindful of him?"

Most Americans have heard of and many have seen some of the great natural wonders of the country. Old Faithful, the General Sherman Tree, the Grand Canyon of Colorado are all common household phrases. How many Americans are "mindful" that within the National Parks there are communities of thousands of isolated, and sometimes churchless people? National Park Service personnel devote their lives to the protection and interpretation of these areas. In so doing they often accept a life of isolation from any local church. Before the inception of "A Christian Ministry in the National Parks" there was little chance for many park employees to attend Christian worship or to educate their children in religion. College students and professional resort workers share this isolation during the summer months. In Yellowstone alone over 300 students are employed each summer to operate the resort facilities. For years these students were without a ministry or even an opportunity to worship regularly during their stay in the parks.

Besides the residents in the parks, millions



Church School classes as conducted in Yosemite National Park. Field Staff assist in the teaching ministry of the church.

Photo from National Council of Churches

HEARTHSTONE



Students processing inside Yellowstone National Park Church, Mammoth. One hundred and forty-two college and seminary students are selected to serve on the staff during the summer. Around 20,000 college students work on other jobs in the Parks.

Photo from National Council of Churches

itors travel through these areas each summer. These travelers also need a way to worship God and express in prayer and praise the awe and wonder experienced in God's creation.

Although various attempts were made by denominations, Councils of Churches, and other organizations to minister to these people, it is paradoxical that until 1952 there was no unified and co-ordinated attempt to communicate God's concern for men precisely in the areas where God's creative power is most evident. "A Christian Ministry in the National Parks" began and remains as a concrete expression of the part of the Protestant, Anglican, and Eastern Orthodox Churches of America that God is mindful of all men. Through the National Council of Churches of Christ they co-operate to provide an interdenominational staff of seminary and college students to serve as student ministers and workers in these scenic areas. During the winter three resident ministers and an ever-growing number of seminary interns minister in these communities. During summer their ranks are swelled by another resident minister and over one hundred and forty students who journey to the parks from all over America. These students are part of a unique experiment in evangelism which attempts to take seriously both man's need and the nature of God's love.

"Thou dost care for him"

For a Christian, God's love and care for man is manifested in Jesus Christ, our Lord and Savior. It was in Christ that God became incarnate in man. It is the heart of the Christian gospel that God was Christ, who was born and who lived, suffered, and died for us. We also know that the Church is the body of Christ and that insofar as we are able we must follow him.

"A Christian Ministry in the National Parks" does not simply visit people with a sermon on Sunday morning. Rather, taking seriously the incarnation, the ministers live, work, and sometimes even suffer with the National Park communities. Each student minister has a secular job. He or she labors as a bellhop, bus boy, maid, trail crewman or at whatever other task is assigned. The student minister sleeps, eats, plays, and works with his "parish." Thus the ministry does not stand aloof but shares in common tasks with the world. On the job, in the dormitory, at mealtime significant communication takes place.

At the same time, the ministers conduct during off-hours, a religious program for the community. The worship of God is central in this program. Services of worship are conducted for both residents and visitors alike. Besides worship there are many other ways through which the ministry seeks to meet the religious needs of the community. Sunday church schools, Bible study, choirs, and pastoral counseling, are only some of the activities carried on in the park.

Basically, the ministry labors not to impose a program upon the community but to express, through participation in the life of the people, the concern of God for men.

If you are in a National Park this summer be sure to look for a sign announcing the services of worship in the park. You will be well rewarded. "A Christian Ministry in the National Parks" invites all to join in the worship of the Creator and Redeemer of mankind. The worship of God, not denominational differences, is stressed. We invite you to unite with us as we echo the words of the psalmist,

"O LORD, our Lord, how majestic is thy name in all the earth."

Is Your Teen-ager "Kind of Scared"?

Cay Raycroft

—Photo by erb

"I feel kind of scared. I'll be getting out of school next year. I might not know what I want to be by then."



"I HAVE A LOT of trouble choosing my work. I mean, it seems very hard to pick one job out of all the rest—for the rest of your life. Maybe after you decide what you want to be, you don't like it so much. I feel kind of scared. I'll be getting out of school next year. I might not know what I want to be by then."

Dr. Ruth Strang, Professor of Education at Teachers' College, Columbia University quotes this statement of a sixteen-year-old boy in her latest book, *"The Adolescent Views Himself."* (McGraw-Hill, \$7.95.)

These sentiments reflect several important facts of adolescent life that every Christian parent should know and act upon. "I feel kind of scared" is probably the most revealing and most honest statement any adult will hear from a teen-ager.

Christian parents have only to reflect briefly back to their own adolescence to remember that they, too, were once "kind of scared." Take your own case. Remember how your own body in your teen years was shooting out of everything you wore. You were always starved, weren't you? Yet if you

ate too many candy bars and drank too many cokes you grew rapidly in the wrong directions. Remember your peculiar sensations when a member of the opposite sex came close to you. Remember some of the doubts you had about God and the Bible, and about the church and its purpose in your life. You were kind of scared and you needed adults who seemed to understand you. You wished your own mother and father understood you better. And you sought understanding from public school teachers, Sunday church school teachers, Scout leaders, and other adults.

Years have gone by. Now you're asking, "Is my teen-ager kind of scared? What kind of parent should I be to understand my adolescent?" The Christian parent needs to answer these important and crucial questions. He needs to assume an important and crucial role in the life of his teen-ager. Your teen-ager will never admit this to you, of course. Your words, your actions, your reactions, your discussion of other people or other ideas, and, above all, your attitude toward him, toward your Christian life and daily

living will be important factors in determining whether your teen-ager son or daughter overcomes his fright and develops confidence in you, himself, other people, and the future.

Does your personal Christian attitude and disciplined life say something to your teen-ager about his life and prospects? Yes, it says something. What it says is up to you. Does the man of your house respect the woman of your house? Does he show his respect in small things like picking up his own clothes and helping in small chores and household tasks? Does the mother in your house respect the father in your house? Does she seek his counsel about daily problems? Do you parents show that you respect and love each other in the way you talk to each other and share common problems of living at home? Does your life show your love?

What are your expectations for your children? In these years when they are "kind of scared" about their abilities, their prospects, and their future are you going to compound or relieve their concern? Do you insist on their becoming, professionally and

cially, what you wanted to be and are not? Do you expect, in them, to make up for your own sense of failure and limitation? Do you want your son to become a doctor because you wanted to be a doctor but flunked medical school, or because your father was a doctor? Or, do you urge a medical career, because you have read that doctors have the highest per capita income in the country? Or, do you help your teen-ager consider his responsibility to be of service to people through medicine or whatever other avenue best suits his talents. Will you discourage him from becoming a teacher because teaching salaries are low, or will you somehow show him that all work should be dedicated to God—that the milkman, factory hand, and waitress have honorable and God-honoring occupations if they do what they do in loving service to others and to the glory of God?

Another Christian responsibility you as a parent have to your teen-ager is to help him learn to make decisions. Now, in his teen years, he will be choosing his friends, mending his social life, deciding on specific courses at school. He ought to be "kind of scared" about these matters. These choices inevitably shape the kind of life your son or daughter will lead. He needs your help. The Christian life is a way of living that says man is a free agent. He has given a free will by his Creator. It is up to him to make the choices that determine which way his life will take. The Christian parent must leave this freedom of choice to his teen-ager but must show him how great the responsibility is that goes with his freedom. The free but responsible teen-ager must consider others as well as himself as he makes his decisions. To the degree that he

is dependent upon the family's financial resources, the teen-ager's demands for things must be in line with what the family can afford. The teen-ager is still a part of the family. He should assume responsibility for helping in chores and sharing some work load around home. He must learn how to live, play, and work responsibly.

Again, the example you parents set in given situations will greatly influence your teen-ager. Your teen-age boy needs to see that his father responsibly abides by certain standards and regulations at work and faithfully gives eight hours of work for eight hours' pay. Your teen-age girl needs to see that her mother is a responsible homemaker and a kind and helpful neighbor.

One youth researcher has colorfully painted this picture of the teen-ager: "He is like a hungry child with a coin looking at a long counter of sweets that he has never tasted. He must decide on one purchase—and he doesn't even know the value of money." You are the person who must help your teen-ager.

What are some of the Christian principles that will help you to give your teen-ager a sense of values and framework of understanding and love?

Helping your teen-ager discover that God is the center of your own loving and living can help to give him a sense of security in this period of growth when life is the most insecure. Understanding love is the basis for this kind of security. Share with your teen-ager in a give-and-take way that is normal. Show respect for his opinions. Help him to enlarge his vision when some burning issue excites him. The Master of Life accepted people where they were.

He accepted them as they were and tried to open new and abundant vistas of living to them. He ministered to each individual as a sacred personality.

You must represent Christ's teaching to your teen-ager. You must let Christ minister to your teen-ager through you.

You must listen appreciatively and sympathetically at the dinner table while Susie expounds on her day at school, and you must help her evaluate her day's experiences. You must show her that respect for teachers and for classmates in every situation is one aspect of growing up and maturing. You must help sixteen-year-old Johnny see that the "squares" at school are human beings and to have some glimmer of hope in them, even though Johnny finds it hard to see that hope as yet. Perhaps Johnny will come to understand these "squares" if you help him think about some of their problems, and help him to see that he must accept all people as they are.

You'll be stumped sometimes. Your dinner roast may get stone cold over conversation as you try to help your teen-ager understand his experiences; profit from them; grow, and develop poise and confidence. Forget the roast. What you feed your child's spirit is even more important than what you feed his stomach. So don't let yourself be so "encumbered with many things" that you haven't time for the one thing most essential to your teen-ager—your understanding attention and counsel. It is not enough for you to give your child a home, clothes, food, money, and education. No other gift is significant unless first and always you give him yourself. You are the one gift that can best help your teen-ager become a little less scared.

You are the person who must help your teen-ager.

TWO-YEAR-OLD Teddy was standing in the middle of the kitchen with mud all over his little pink hands and chubby knees. Ellen, his tall, brunette mother, was pouring cake mixture into a freshly greased pan when the telephone rang. She told Teddy that she would give him his bath just as soon as she answered the telephone. Hurriedly putting the cake into the pre-heated oven, she rushed to see who was calling so early in the morning. She hoped it wouldn't be Aunt Rose.

Of course it was Aunt Rose, who lived across the street. "Good morning, Ellen," she said cheerfully. "Are you very busy today?"

Ellen sighed inwardly. Aunt Rose never missed the most minute detail of the doings of their home and life. "Oh, I thought

I'd do a little baking this morning while the children play, but Teddy has just come in with mud all over him. He fell into the mud puddle in the garden. Jane is still playing with Janice Teague." She was very careful not to disclose that she was preparing for dinner guests—the Bakers, who had been their friends for so long.

"Why it's only Wednesday!" Aunt Rose exclaimed. "You usually don't bake until Friday."

Ellen could have screamed. She was in such a hurry to get Teddy bathed, and the kitchen cleaned. It was getting rather tiresome, having to give a detailed account of everything she and John did.

"Teddy's fussing to be cleaned up," Ellen said, hoping she'd take the hint and not ask so many questions.

"Well, I'll let you go, dear," Aunt Rose said resignedly. "You are such a busy girl. I'm glad John found such a wonderful niece for me. Kiss Teddy and Jane for their Aunt Rose."

"I'll do that," Ellen promised sweetly and said good-bye.

Number One Problem for today. Ellen thought as she rushed back to the kitchen to get Teddy and give him his much-needed bath. How to avoid inviting Aunt Rose for dinner tonight would be Problem Number Two. She always managed to be present when she and John had friends in. It wouldn't have been so trying, but Aunt Rose never seemed to be interested in the conversation between the young friends. Of course their interests were centered around lawyers and families which seemed to bore the aunt.



Aunt Rose Solved the Family Problem

By Berlie Ann Hardin

They had tried to get her to take up some hobby, but got nowhere with that project. It irked Ellen to think that she and John had no privacy whatever.

Ellen was thankful that John's aunt lived across the street instead of with them, or they with her, as she had suggested when they were first married. Through John's new firm he had been able to secure the small cottage across the street. He wanted her close to him, since he felt the responsibility of taking care of her. Since he didn't remember either of his own parents, he loved her as one would a mother. John's parents had passed away while the family was living in another city, and Aunt Rose and Uncle Ben had taken him in at the age of one year, had sent him through school and college, and had made a real home for him. Uncle Ben had passed away while they lived in the country nearby.

It had been very hard for Aunt Rose to be transplanted from her country home and friends, and to take up residence in the city among strangers. Her life had been a very busy one while Ben and John were at home with her. Now she was left alone and useless. This attitude was a constant worry to John and Ellen.

It was a lucky thing that she and Uncle Ben had built up a trust fund which would take care of her comfortably all the rest of her life. She was fifty-six and still able to travel or do something worthwhile which would give her a new lease on life. But she preferred to center her activities

around her nephew and family. She seemed to adore the children. Jane and Teddy were the only children since their daddy as far as she was concerned. In fact, Ellen thought she was spoiling them.

When Ellen took Aunt Rose to the church circle meetings she stuck to Ellen like a leech. Ellen knew it wasn't good for her aunt.

After the children came, Ellen and John could get away for social and church meetings by leaving Aunt Rose to baby-sit—a thing she adored doing.

There were many older women at the church who would have been good company for Aunt Rose, but she had not seemed especially interested in any of them.

Teddy was bathed and ready for a butter and jam sandwich. Jane came in at that time and bathed. The cake began to send out an appetizing aroma in the kitchen. Ellen knew it was time to hurry with her day's work and let Problem Number Two solve itself later, but how?

Suddenly she thought how lonely Aunt Rose must be and felt sorry for even thinking they didn't want her for dinner this one time. Still it just had to be that way. They wanted the Bakers to themselves just for one evening without so many interruptions from Aunt Rose who would probably have a story to repeat about something John had done as a child.

"Oh, well," she sighed, "I'll send her a piece of my cake and let Jane take Teddy over to play at her house. That might forestall her dropping in," she concluded.

After lunch while the children took their naps, she went over to

have a cup of tea with Aunt Rose. "I'll send a piece of cake over by the children when they wake," she said.

Ellen suggested as casually as she could that Aunt Rose invite some of the ladies from the church circle over for an evening of television programs, but she protested, saying she didn't know them well enough.

"It's a good way to get to know them better," Ellen encouraged. "You know," she smiled sweetly, "you just have to put yourself out to make new friends. They may be just as anxious to make friends as you are."

Aunt Rose didn't say a word, but looked seriously at Ellen as if she didn't know what to do or say. "There's a good show on the T.V. tonight," Ellen added. Still the older woman remained silent. Finally Ellen gave up and went home to see about the children.

John came home early that evening and they were rushing around to get dinner ready before the Bakers arrived. The back door opened and in walked Aunt Rose in her usual manner. "Yoo, hoo!" she called, "where are my four children?" She had been in the habit of calling John, Ellen, and the children, "my children," ever since they had been a separate family. This was one of her endearing traits, and they all loved her for it.

"Oh, no," Ellen sighed to herself. She had kept their company a secret all day and to have her come now. What would they do?

She had only come to borrow an onion for soup. Ellen told her where they were, and to help herself. She came further into the

"Oh, no," Ellen sighed.

→ Aunt Rose Solved the Family Problem

kitchen and immediately summed up the whole situation.

"Dinner company?" she asked.

Ellen tried to explain the reason they had not invited her. They thought she might not enjoy the conversation of two lawyers and their wives. That was why she had suggested a show for some of her new acquaintances, people with whom she would have a common interest.

"I think you are right, Ellen," she said curtly. "I don't seem to have much in common with my own nephew and his family any more!"

"Oh, no! I don't mean that. I only meant you would have more fun with them," Ellen exclaimed with hurt in her eyes too.

Aunt Rose seemed to relent and smiled, but walked silently out of the house and across the street to her home.

Ellen couldn't leave now, but she was determined to go over after the Bakers left, or the first thing the next morning, and try to smooth over the blunder which had evidently hurt the one person they all loved.

The Bakers stayed later than usual. The house across the street was dark when they left; so Ellen thought Aunt Rose had gone to bed. John suggested she take some of the cake to her the next morning.

Ellen was upstairs getting the children ready for breakfast when the telephone rang. By the time she got down, it had stopped. They'll call again if it's important, she thought, and went about her morning work.

It was nearly noon before she went over to see Aunt Rose. She thought it would be better to have her come for lunch so they could talk over things. Suddenly the thought came to her—why not invite one of the women from the church circle to come over, too. It would help Aunt Rose to become better acquainted. She dashed back and dialed first one and then another, but none of them was at home. Where can they all be?

she mused.

She finally gave up the thought of an extra guest and went over to Aunt Rose's, but she wasn't home either. Her door was locked. Surely she wouldn't leave without telling her. She was panic-stricken as she rushed back home to get her key to Aunt Rose's house. What could have happened? Could she be ill? She ran back and when she went in, the house was empty. She ran from room to room. The beds were made. Aunt Rose was gone! But where? Ellen was conscience-stricken over the things she had said last night.

She decided to go back and call John at the office. He wasn't easily alarmed. "She's out shopping. Or, maybe calling. Weren't you going to suggest that she get better acquainted with some of the circle members at church?"

"Maybe she's decided to have a little privacy of her own," he added. "Call me later if you don't find her."

There was no news by noon, nor by four o'clock in the afternoon. John left the office early and rushed home. The house was still empty of Aunt Rose when they went over. "We'll give her until six-thirty," he said. "If she's not home by then, we'll call the police."

"If she's shopping, she'll be home by then," he added.

Her suggestion of the evening before weighed heavily on Ellen's mind. "It's all my fault," she told John. "And if anything has happened to her I'll never forgive myself." Then she told of her conversation with Aunt Rose.

"You were only trying to help her get out of her loneliness," he said, putting his arm around her shoulder.

"You know there is nothing wrong. She has my name for reference if anything happens. Let's wait a little longer for her," he added.

Ellen nervously washed the supper dishes and went upstairs to put the children to bed.

Suddenly they heard a car door

slam. From the window they could see a car pulling away from Aunt Rose's driveway. There she was getting out, all dressed up, and going up her walk quite briskly.

"There she is," Ellen called. John, and, together, they ran across the street. "Aunt Rose! They both called excitedly. "Hello, children," her voice was warm and pleasant.

"Where on earth have you been? We have been frantic, but thank goodness you are safe at last!" Ellen said as she threw her arms around her neck.

"Oh, I wanted to have a little fun," she said, her eyes gleaming with her new-found joy.

"Certainly," Ellen said, self-consciously stepping back.

"I was only teasing. Come in, you two, I want to tell you about the most wonderful day I had since coming to town."

"I thought a lot about what you said last night, Ellen, and may I say I was deeply hurt at first. Then I came home and thought over, and knew you were right. I really did need companionship outside my family. But let me tell you what a wonderful time I had with Mrs. Moor, Mrs. Hastings, and certainly put in a full day. I went to the children's hospital, stopped at the Red Cross and worked for two hours, and then went to see the good show you suggested. It was the most fun I've had in ages—except with my dear little family of four," she added with a wink at John.

"I tried to call you this morning, but no one answered. I know you would be uneasy about me, and I wanted you to know where I was going. I had gotten over my little peeve of last night."

"We're so happy for you, auntie," they chimed, "but be sure you don't run off somewhere again without telling us where you're going."

"If we can help you with some of your charitable organization, just let us know," John said.

"Now come on over and help us eat up the left-overs from last night's dinner," Ellen demanded.

"Just wait a minute and I'll be right with you," she answered with a new light in her eyes.

With the aid of electronics and modern techniques a deaf child is taught to speak.

God Gives Help for a Sensitive Role

by Richard E. Lentz



Lil & Al Bloom

For parents and other persons entrusted with the nurture of handicapped children

MR. AND MRS. X LEFT the hospital after thirty-six hours of anxious vigil. Their son would live but he would be a cripple. They did not speak, for their hearts were full of gratitude—and sorrow—and resentment. In silent reassurance of each other they clasped hands in compact and walked together into the morning of a new day.

Life had just assigned to them one of its very sensitive roles, the privilege and responsibility of rearing a handicapped child. They would need all the skills of average parents plus some additional ones required of those entrusted with the nurture of afflicted children. Their religion and their church can help them adjust to the situation and to fulfill their obligations as parents of a handicapped child.

A neighbor's son, with a borrowed shotgun, in play had unintentionally shattered his playmate's leg. The injured boy's parents waited prayerfully by his bed while surgeons fought to save his life and amputated his leg. They had continued in desperate prayer during the amputation. Now, surgery completed, their son asleep, the exhausted father and mother were going home to rest—and to seek to understand themselves and their altered future.

Actually, although Mr. and Mrs. X did not realize it, they had joined a very large company; for there are millions of handicapped children. While recognition of this fact does not alter cases, it gives a meas-

ure of comfort: one is not alone in his need; he is not confronted with unique or unheard-of problems. Fate has not singled him out for special hardship or testing.

Parents of handicapped children need feel no hesitancy in discussing openly their problems or in meeting together for reassurance and specialized help. In fact, every person is handicapped in some sense; the term is a relative one. Parents of children with known and recognized handicaps may have an advantage in that their task is more clearly defined by their children's condition.

Christian parenthood is the sharing of a man and his wife with God in creation. Inevitably the bearing and rearing of children involves religious faith; for here are encountered the basic questions of life, death, and destiny. Most people are deeply impressed by the mystery of life's beginning: they sense God's involvement in this wonderful process of life. When a child is born with physical limitations profound issues are raised in the minds of many who are neither philosophers nor theologians. "Who sinned, this man or his parents, that he should be born blind?"

The first religious problem of all parents of handicapped children is the reconciliation of their religious faith with the facts of their situation. They must accept and handle their deep feelings about



—W. C. Runder Photo Co., Inc.

Steps and various types of walking devices such as clinics provide are a great help for children affected by cerebral palsy.

Freedom from soul damage by physical Handicap requires a religious base

their problem as it relates to God and Jesus' teaching.

One father whose daughter suffered a crippling attack of "polio" wakened from a nightmare to catch himself shouting, "No, God! No, you can't do this to her!"

Another father, driving his car recklessly, had overturned, tossing his daughter out onto the concrete highway, injuring her brain and blinding her for life. In bitter anguish he moaned, "Will God ever forgive me? Can I ever forgive myself?"

A third father, handing crutches to his daughter, said viciously, "I just hope something happens to that boy." A high-school ball player had thrown his bat which fractured the pelvis of the girl.

These are normal reactions and perhaps the initial response of all parents to conditions that limit the future of their children. Christian parents, however, must go beyond this initial protest, or guilt, or hatred. Indeed, their religion is in jeopardy if they do not master these feelings and, consequently, their ability to help their children in the deepest areas of their need. "Love the Lord your God . . . love your neighbor as yourself."

Mr. and Mrs. X will need to win a spiritual victory before they can love the neighbor whose gun took the leg of their son. The parents whose comments

are recorded above have deep spiritual needs. To the anxious and resentful the Christian religion has much to give. There is the assurance of forgiveness if one has caused injury to another. There is grace to forgive someone who has willfully or carelessly brought harm to a loved one.

There is sustaining strength in the truth that God does not inflict pain—indeed, he shares it with those who suffer pain. For these reasons and others one often finds deeper faith and devotion among parents of seriously afflicted children than he encounters among parents of more fortunate children. As one parent expressed it: I guess sharing Job's suffering helped us develop Job's patience and faith."

Parents of handicapped children or young people are ready to help their children develop Christian faith only to the extent that their own faith can meet the tests imposed by the circumstances of the handicap. This achievement of mature faith does not come easily nor is it attained once and for all.

Mr. and Mrs. X may find the grace to forgive the neighbor's son for his careless act. They may rid themselves of all resentment against the neighbor for leaving his gun where children could find it. But every day of their lives they will have to overlook and forgive thoughtless remarks, stares, and assumptions of strangers and friends.

(Continued on page 28.)

Lullaby and Goodnight



or the bedtime blues?

by Helen Giorgi

Photo by Mary Anna White



"WHAT SHALL WE be tonight?" I cupped my hand under my small daughter's chin and tipped the cherubic little face up to mine.

Her brown eyes danced with laughter. "Let's be bunnies, Mommy, and hop to bed." And away we hopped.

I wouldn't want to leave the impression that we behave like rabbits every night in the week. We don't. Some nights we are kangaroos or squirrels or anything else that our two youngsters think would make bedtime fun. Our behavior may be a little on the undignified side, but there are no protests and tears at the end of our days now.

Our "happy bedtime" program began three years ago when our boy was only four years old. His bedtime had become a nightmare to me. At 7:30, I would take a deep breath, announce bedtime, and await the storm. It always came—the tears poured and the arguments thundered. When Lanny had run the gamut of emotions with no results, he would reluctantly pull off his shoes and undress at an incredibly slow pace.

Of course, dawdling is a common fault among four-year-olds, but, common or not, it is unconditionally guaranteed to exasperate any mother. I would nag and scold and frequently end up spanking my son, and every night he would stomp off to bed, howling dismally all the way. Those tantrums certainly weren't the prelude to prayer time that our church materials had recommended.

I would be so nervous and overwrought by the time we finally arrived upstairs that Lanny's prayers always seemed interminable. He would thank God for innumerable toys and flowers and birds and clothes. Then he would bless a long procession of relatives, down to the last great-uncle and second cousin once removed, while I fumed inwardly.

After prayers, I would descend the stairs, sit on the edge of my chair and await the second episode. Lanny never disappointed me. His small, woebegone

What Mother has not heard the familiar call, "Mama, I want a drink."



Since children move at their own speed, preparation for bed can be quite time-consuming. Parents should remember this fact when trying to arrange pleasant bedtime experiences for the children (and themselves).

—Photo by Max Thorpe from Monkmeyer Press Photo Service

voice would call, "Mama, I want a drink." I would take the drink to him, barely sit down again and hear, "Mom, I have to go to the bathroom."

"Well, go ahead!" I'd shout impatiently.

"No. I want you to come up here. I don't want to get up by myself. I heard a noise and I'm scared." With a grim face, I would climb the stairs again to escort him to the bathroom.

When he was tucked in again, I would settle back in my chair with a good book, fervently hoping to remain there for the evening. Three pages later, I would hear, "Mama, the baby is making noises, and I just can't go to sleep." At this point I used to turn to my husband. "Why don't you go and do something; I'm at the end of my rope!"

One morning after a particularly bad session the evening before, I prayed about it. "O God, please help me; I'm miserable with this bad feeling between Lanny and me. Please give me the patience and wisdom to find a way out of this dilemma." I waited expectantly, and the answer came. Make bedtime fun, the nicest part of the day. Give Lanny a happy time to look forward to each night. God had given me my answer and I went to work on it.

Dressing for bed was the first problem. I clocked Lanny one night, and without prodding, he took an hour and a half to get into his pajamas. His habit of dressing so slowly always deprived him of a bedtime story, and missing the story added to his anger and resentment each night. By subtracting from his 8 o'clock bedtime the time needed for leisurely dressing and a story, I discovered that Lanny would have

to begin undressing immediately after supper.

Next came the problem of getting him to go up stairs willingly. Perhaps I could make the trip to bed a play activity. Lanny loved to imitate animals by pretending to be a different animal each night; he could have fun all the way up to bed. We could give it a try.

The last hurdle was the whining and fussing after he went to bed. I could forestall his complaining about the drink and bathroom by seeing that he took care of those needs just before going upstairs. His fear of noises and voices sounded trivial, but I would give him a night light and our small radio for reassurance. Soft music would drown out the sounds of rustling window shades and voices from the street that were frightening him.

Surely if I would follow this routine each night and close the evening with a time of prayer, our bedtime troubles would be solved.

And they were! Despite the fact that our girl has reached the dawdling age, bedtime is a pleasant experience in our family. The children prepare for bed at their own speeds, and when the pajamas are snapped and buttoned, they clamber up beside me with their favorite storybooks.

If I were allowed to keep only one memory of my children, I would choose our story time each evening when the warm little bodies nestle close to me, and we share the laughter and excitement of a good story. Parents who dispense with storytelling in favor of TV programs are missing a rare joy of family life.

The children take turns choosing an animal to imitate at bedtime and away we fly—or hop—or gallop. We tuck them into bed quickly, but we don't hurry our goodnights. Their Dad and I sit on the foot of Lanny's bed and answer questions or listen to enthusiastic recitals of the day's events at school and play.

Bedtime prayers are different now. Each of us has a turn talking to God alone; then we all pray the Lord's Prayer in unison. Our children's prayers are a constant source of inspiration to us; their expressions of loving concern for others and their thanks to God for small joys leave us damp-eyed and humble each night.

At the close of prayer time, I usually sing a lullaby to the children. Quiet songs have a remarkably soothing effect on children who are too wound up for sleep; and whether a mother's voice is trained or untrained, to her child, it is the most comforting sound in the world. Inevitably in the middle of a song, the children yawn, and we all laugh together. Our favorite sleepy songs are Brahms' "Lullaby," "Away in a Manger," "Leprechaun's Lullaby," "Blanket Bay," and "All Through the Night."

We tune in quiet music on Lanny's small radio and after hugs and kisses all around, Dad and I go downstairs. As we sink happily into our chairs, we smile at each other, secure in the knowledge that

*The earth is the LORD's and the fulness thereof,
the world and those who dwell therein.*

—Psalm 24:1.

by C. Aubrey Hearn

These Say **NO** to Alcohol

THE MANUFACTURERS OF alcoholic beverages use attractive and colorful advertisements to induce people to drink. A major purpose of these ads is to increase social approval of drinking customs. The impression is given that liquor is the accompaniment of social popularity and business success, that it is indispensable to glamour and good living.

Over fifty million Americans, and their number is increasing, believe that drinking is not only unnecessary but also that it is a handicap in life. It is interesting to study the reasons some of these abstainers give for not drinking.

One man gave as his reason: "It is my earnest conviction that total abstinence is the wisest, best, and safest course for both the individual and society."

Senator Richard I. Neuberger of Oregon declares: "I make no bones about my dislike of intoxicating beverages. I don't like the taste of liquor, I don't like the effects of liquor, and I certainly don't like the results of drinking liquor. I have never understood how a brain befogged by alcohol could endure the tensions and strains of governmental decisions."

One of the most eminent of American doctors, Chevalier Jackson, tells why he believes in abstinence: "A believer in moderation in other things, I have been all my life a total abstainer of alcohol. I have felt it a duty to the little children placed in my care, and to their tearful, trustful mothers, to have at all times

Lily Pons says: "When I am served the cocktail, I simply refuse."

—Photo from Lily Pons



confidence born of the knowledge that, whatever else I might lack, I had at least the clear eye and the steady hand that only total abstinence from alcohol could give me. My feeling is that the physician never knows at what moment he may be called upon in a desperate emergency to save human life. Humanity demands that he be at all times fit for duty, unbecomingly by alcohol."

Lily Pons, Metropolitan Opera star, testifies: "Singers are like athletes. Physically, if singers are not fitted they cannot sing well. We must be an example. Drinking does not give anything to people. It is destructive. Why do so many people feel that they must drink as others do—'just to be sociable'—as you say? When I am served the cocktail, I simply refuse."

The famous theologian and world traveler, William T. Ellis, said: "In all of my life, in all lands and almost all conditions,

I have been a teetotaler; and I cannot recall a single instance wherein I have suffered any loss thereby."

The well-known businessman, J. C. Penney, thus explains his stand for abstinence: "I have a sincere conviction that liquor is one of the chief causes of unhappiness, both to the people who drink and to those who are near and dear to them. Early in my life I decided not to touch liquor even in moderation, and I have adhered to this resolution throughout my life. I am grateful for God's help during periods of stress when I might have been tempted to drink had I relied on human strength alone."

Roy Rogers, motion picture and television star, speaks unhesitatingly: "If I were asked the question, 'Roy, why don't you drink?' I think the most honest answer I could give would be, 'I don't think it is necessary.' And I don't. My wife, Dale Evans, and I feel we

have found about as happy a life as we can hope for; and we have not found that happiness in cocktail parlors, but rather in our everyday activities."

Among noted sociologists who prefer the alcohol-free life is Dr. Hornell Hart, of Duke University. "Because I want to live as richly, keenly, and fully as possible, I am an abstainer from alcoholic drinks. The joy of life depends, for me, vitally upon being in full command of myself. Alcohol deprives those who use it of the possession of themselves. It dulls the keener edge of intellectual power. Many drinkers defend alcohol as a means of obtaining thrilling excitement. But I shall find my thrills by keeping my mind keen, my body vigorous, my memories delightful, my friendships sound, and myself free from enslavement to habit-forming drugs like alcohol."

The distinguished educator, Dr. Joy Elmer Morgan, for many years editor of *The Journal of the*



BEULAH FRANCE, R.N.

Hearthstone's Visiting Nurse

Helping in Hospitals

Some readers have some spare time which they wonder how might best be "invested" for God. Why not be a "visiting nurse"? In every hospital volunteer helpers are needed on a part-time basis. There are far too few attendants to fulfill the less urgent needs of patients. Yet "whoever gives to one of these . . . a cup of cold water . . . shall not lose his reward."

The "reward" may merely be a grateful look or a murmured thanks, but if ever you have been sick and lonely you will understand the gratitude felt.

Convalescent children or adults in

wheel chairs; forgotten, bedridden people; restless elderly folks, often long for a bit of attention. Some would like to be taken to chapel service, some would enjoy being read to from the Bible; some just want to hear cheerful news about the outside world. One of our gentlemen, when visited by a smiling volunteer, quoted from the psalm saying, "I was wondering—'Has God forgotten to be gracious? Has he . . . shut up his compassion?' I had silently prayed: Remember me and show kindness. Your coming shows God hears my prayer."

"He hath much sorrow . . . with his sickness" (KJV). "Minister in the name of the Lord!"

These Say "NO" to Alcohol

National Education Association, has outlined his reasons for not drinking: "I am a total abstainer because my grandparents, who took charge of me in infancy when my mother died, were people of high integrity who would not have liquor in the house or employ anyone on the farm who used liquor. I am an abstainer because as a boy I lived in a small community where we knew everyone and could see firsthand what drinking did to people. We saw about us poverty, violence, family brutality, neglect, and desertion because men drank. I am an abstainer because I have seen the devastating effects of liquor on the lives of many able men whom I have known personally. I could name a dozen noted university professors who have been handicapped all their lives by the drink habit. I am an abstainer because I know our country and the world are entering the most difficult period in human history. We cannot work out the problems that face us with minds befuddled and lives wrecked by drink."

Many similar statements could be given, but that of Federal Judge Luther W. Youngdahl is used in conclusion: "I do not drink. This is my policy because I find life filled with so many challenging tasks and demands. To meet them, I must have the full benefit of all my spiritual, mental, and physical capacities at all times. I have never found a need for the so-called 'lift' of intoxicants. I need no 'pickup' to enjoy myself wholeheartedly at a social gathering. To me, the exhilaration of outdoor life, the joy of good music, the companionship of family and friends, and the comfort of religious faith provide lasting sources of happiness with which liquor does not mix."



Photo from J. C. Penney

J. C. Penney says: 'I have a sincere conviction that liquor is one of the chief causes of unhappiness, both to the people who drink and to those who are near and dear to them.'



Mr. and Mrs. Del Wentworth are preparing to set up the circus display. Even the tiniest nail must be accounted for.



Del Wentworth shows two small visitors the circus outlay. Left rear is the menagerie tent. Coming toward the front is the banner line and the sideshow tent. In the right foreground is the dining tent and to right rear may be seen the Big Top. The circus train is in the immediate foreground.



Looking down on the behind-the-scenes area, showing the circus train, the various types of trucks, tractors, wagons, and portions of the Big Top and the menagerie tent.

A

Three-generat

DEL WENTWORTH of Boise, Idaho, has developed a family hobby that provides pleasure for three generations. From Grandfather Del to five small grandchildren, "Circus is comin'" is an everyday call. Thousands of interested townspeople have viewed his miniature circus and have marveled at the ingenuity and skill shown in assembling the more than 15,000 pieces.

As a small boy, Del used to lie awake at night, listening for the sound of the elephants' feet coming from the circus grounds. The once or twice a season shows that came through Boise were far too short-lived for him to savor all the delights of the Big Top and the menagerie.

His favorite pastime was building makeshift circus equipment to entertain the neighborhood children with penny shows. Blocks of wood served as cages and tin cans were water tanks. Burlap sacks doubled for the canvas of the Big Top. Placed on edge, lengths of lath were the tracks and spools cut in half with the flanges inside became railroad wheels. Laying a discarded broomstick lengthwise, he sawed wheels for his cages and wagons.

An old-fashioned "morning glory" phonograph horn was then hooked to a hose through which

obby

by Frances P. Reid

—photos from the author

he transmitted the strains of a lively circus tune. To mark the finale, he shot one firecracker; then the whole show would move ten feet, set up, and perform again.

As he grew older, he realized that the occasional circus provided his only contact with faraway places. For children who lived far from metropolitan centers having zoos or museums, the circus was the only chance to see the strange animals of other lands such as the yak, the llama, the zebu, the ibex, and others.

When his own boys began to yearn for the song of the calliope, he sought a way to perpetuate the thrills and excitement of the circus the year around. As Christmas approached, he began to make a miniature circus as his gift to the boys. On Christmas morning his sons turned back the tissue paper to disclose tiny animals, wagons, and trucks—prized playthings that soon became the envy of all the neighborhood. Through the succeeding years Del added more items to the initial equipment, much of the work being his own craftsmanship.

As Del's boys grew, the circus grew, too. First, it was table-top size, then workshop; later it mushroomed into the garage. Finally Del purchased a tent,

(Continued on page 30)



View of the Big Top showing the animal cages and the grand entry. Intricacy of detail and realistic portrayals may be seen in this reproduction.

Under the Big Top, showing the performing elephants, and part of the grand entry.



Del Wentworth puts the finishing touches on the horses that will draw the bandwagon.



Worship in the family with children

To Use with Younger Children

God's Good Care

A Word to Parents

The materials on this page and the next two pages are for your use in moments of worship with your children. If you have a family worship service daily in your home, some of the materials here may be used at that time. If you use *The Secret Place*, you may find that some of these materials fit into the meditations in that booklet.

A Bible Verse

He cares about you.
—1 Peter 5:7.

Theme for July:

I Think About God's Care

The family was going on vacation. There had been many things to do! Each girl had had to decide what clothes to take with her, what she would want to play with, what books to read.

Now their suitcases were packed. It was time to load the car.

—Irving Desfor from A. Devaney, N. Y.



"Do we have everything?" Mother asked.

"I hope so," Father answered. "If there is anything more, I do not see how we can get it into the car—unless, of course, we leave one of the girls out!" he finished with a laugh and a wink of his eye.

"Father!" Amy said as she leaned against a fender, waiting for Father to take the lunch basket.

Mother had gone back into the house. "I knew it," she called. "I knew we would forget something. It's a good thing I came back for a last-minute look. Here's your swim suit, Clara." Clara stopped on the steps, waiting for Mother to come out.

"And here's the Bible," Mother's voice sounded. "How did we ever leave it out?"

Mae stood waiting for Father to take her bag. "Why doesn't Mother come?" she asked.

"She has to be sure we have everything," Father answered. "She will be here in a minute. It's a good thing she went back. We wouldn't want to be without the things she's found."

"You mean Clara's swim suit?"

"Yes, that, and the Bible, too," came the answer.

"Why do we take the Bible?" Mae wanted to know.

"We read it every day, you know," Father said, "and we will want to read it on vacation. We need to think of God and how he wants us to live when we're away just as we do at home. He will care for us while we're gone just as he does at home."

Mae nodded. She was glad that God always cared for them, no matter where they were!

To Use with Older Children

Nature's Songs

How Strong and Sweet My Father's Care

EUDORA. 8. 8. 8. 4.

Anonymous

J. R. MURRAY

Like a prayer

1. How strong and sweet my Fa-ther's care, That round a-bout me, like the air,
2. O keep me ev-er in Thy love, Dear Fa-ther, watching from a-bove;

Is with me al-ways, ev-ery-where! He cares for me.
And let me still Thy mer-cy prove, And care for me. A-MEN.

Some families, vacationing in the mountains, had gone for a hike. As they climbed to the top of a hill, they saw the rock formations ahead.

"Look!" one boy called in excitement. "Those rocks look like an animal! See, there's the head—complete with hair. The face, looking down, is bare. There are the shoulders. Doesn't it look real?"

A girl shivered. "I'm glad it is only a rock and not an animal."

"How did it ever get to look like that?" someone asked.

"I guess the wind had something to do with it," another said. "It's blowing now."

"Funny about the wind," someone else said. "Sometimes it sings a gentle soothing song; sometimes the song is more like thunder."

"I never thought about the wind as a song," came a reply.

"What other things in nature sing a song?" a mother asked.

"The sea," several said. "Rain, and snow, the trees, the flowers, the birds," came the answers.

"The Bible says the stars sing, and science has proved it," a boy added.

"I wonder how many different things in nature we could find mentioned in the Bible as singing," a junior boy said. "I'd like to try to find out."

How many could you find? Look up the references on this page.

1 Chronicles 16:23

1 Chronicles 16:33

Job 38:7

Psalms 66:1

Psalms 66:4

Psalms 69:12b

Psalms 98:8

Psalms 104:12

Song of Solomon 2:12

Isaiah 44:23

Isaiah 49:13

Isaiah 52:9

Isaiah 55:12b

Jeremiah 51:48

As you read these references, list the objects in nature that the Bible credits with singing. Add to your list other sounds of nature that might be called songs. Do that before you look at the list below. After you have concluded your list, compare it to the one given here to see if you listed the same sounds, or different ones.

Insects

Animals

Water flowing in streams

Rain

The low rumble of thunder

The sound of waves

—Donald Rettew



For Family Worship

Worship Center: If you use a worship or beauty center to help to create a mood of worship in your home, there will be many materials available for use this month. Nature supplies many beautiful objects that speak of God's love and care. Any of these could be used. The Bible open to the call of worship, or to a passage that speaks of God's care, would be all that is needed.

This month is a month of vacations, too. For the family on vacation, the entire worship center may be constructed from materials native to the vacation spot. A rustic table, a ledge of stone, a tree stump or a fallen log could become the worship or beauty center. Wild flowers may be used, or an abandoned bird's nest; rocks that glisten and glow with beauty speak of God's plan for his world; mosses and lichens are the delicate work of God's creativity and speak of his care for nature. The Bible could be placed in any such center when the family uses it for a period of worship.

Call to Worship:

The earth is full of the steadfast love of the LORD.

—Psalm 33:5.

Hymn: Sing the song that appears on page 19, or choose from the following: "All Things Bright and Beautiful," primary pupil's book, year two, spring quarter, page 6; "God Is the Loving Father," primary pupil's book, year three, winter quarter, page 22; "Now Thank We All Our God," junior pupil's book, year three, winter, page 17; "This Is My Father's World," found in most church hymnals.

Poem: Read a favorite poem about God's care, use one that appears on this page, or choose from the following: "God Takes Care of Everything," primary pupil's book, year one, fall quarter, page 25; "This Earth of Ours," primary pupil's book, year two, fall, page 22; "I Love God's Tiny Creatures," primary pupil's book, year two, spring, page 5; "A Poem About God," junior pupil's book, year three, winter quarter, page 7.

Meditation: Plan your own meditation based upon the "Call to Worship," the hymn used, or upon your favorite scripture passage about God's care, or use one of the following: "God's Love and Care," primary pupil's book, year one, fall quarter, beginning on page 20, or "Our Father's World," primary pupil's book, year two, fall, page 21.

A Litany of Praise: Have your family use Psalm 136:1-9, 26, as a litany of praise for God's care. Either Father or Mother may read the first phrase of each verse; all the other members of the family may respond with the refrain, "for his steadfast love endures for ever."

Song: Choose another song from the list suggested above.

Prayer: Pray your own prayer, or adapt to your own situation the one printed on this page.

When Birds Are Singing

When birds are singing in the trees,
As birds so often sing,
I hear the sound of God's dear love
In lovely songs they bring.

When raindrops scatter on the roof
A bedtime lullaby,
I hear God pouring out His love
In music from the sky.

—*Florence Pedigo Jansson*

A Prayer

Our Father, we thank you for birds. We love to hear them sing, and see them hop about. It is fun to watch them build their nests and find food for their babies. Thank you for planning ways for birds to make homes and find food. Thank you for planning for us, too. Amen.

—*Frances Bourne Taft*

I Met God

I met God on a garden path,
Now how do you suppose
I found Him waiting for me there?
I saw a lovely rose.

It gave me such a gentle look
And such a friendly nod
That in its loveliness I saw
The lovely face of God.

—*Florence Pedigo Jansson*

The World Is Full of Beauty

The world is full of beauty and song
If we have ears and eyes:
God speaks to us in fall of leaf
Or rainbow in the skies.

He paints the sunsets o'er the lake,
And writes the symphonies
Of sleeping brooks and waterfalls
And storms on choppy seas.

God paints for us when violets bloom
And speaks in rippling grass;
And in the silent sifting snow
I hear His footsteps pass.

His voice is in the song of birds,
His power in cloud and seed;
He writes His messages of love
For all who will to read.

—*Nona Keen Duffy*¹

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Harry Helps



Ralph Finds Fun



by Enola Chamberlin

HARRY, HOLDING HIS battered ball, ran in from out of doors.

"Mother," he called, "can you fix my ball right now? The stuffing is coming out."

Mother looked up from the cake she was getting ready to put in the oven.

"I'm sorry, Harry," she said, "but I can't fix your ball right now, nor for some little time. When I get through with this cake I have to put the clothes to wash. Then I must feed baby brother. It's time for his feeding right now. He'll be waking any minute."

Very slowly Harry dragged his feet out of doors. He sat down on the back step and looked at the tattered ball. He just didn't dare throw it another time for fear it would come all to pieces.

Suddenly he heard a lot of twittering in the low tree where the robin's nest was. Mother Robin had come in with a worm. Four hungry mouths stuck up over the edge of the nest to receive it. Mother Robin dropped it into one mouth. Harry could see the other three mouths still gaping open. He could hear the begging twitter they were making.

Then out of the blue sky came Father Robin. He, too, had a worm. Mother Robin rose up from the nest edge and flew away. Father Robin put the worm in a baby's mouth.

Just then a loud wail came from the house. Baby brother was awake and wanted his food just as the baby robins did.

Harry jumped up. An idea had come to him. Father Robin had helped feed the babies so Mother Robin could do something else. He had fed baby brother before. Why couldn't he do it now so Mother could do something else? Maybe she would even find time to fix his ball.

Mother was just picking the baby up from his crib when Harry ran in. She had his food all ready on the high chair table. Harry dropped his ball.

"Let me feed him, Mother," he said, "then you will have time to do something else."

Mother smiled. "Time to fix your ball?" she asked.

(Continued on page 30)

RALPH HAD EXPECTED to go to the zoo, but Father had been called away and could not take him. So Ralph was unhappy. He went out in the back yard to feel sorry for himself. And then right at his feet, where the soil was soft and dry, he saw a number of little funnel-shaped holes.

"Oh, Mother," he called, "come look at all these funny places in the ground. I wonder what made them."

Mother came out and looked at the places like tiny ice cream cones.

"Those are ant lion holes, or as we used to call them, doodlebug caves. Watch," Mother said.

She bent over and put her mouth down close to one of the little round pits.

"Doodlebug, doodlebug, come out of your hole, come out," she said.

Instantly there was a scrambling at the bottom of the hole. Two tiny curved jaws appeared. And then the inside of the hole was showered with sand.

"Oh, oh!" Ralph cried. "He did almost come out, didn't he? Did he understand what you said?"

Mother laughed. "No, Ralph," she said. "He probably didn't hear me at all. It was my breath that disturbed him. He thought an ant or bug had fallen into his pit."

"Would the ant or bug hurt him?" Ralph asked.

"No, he wants them to fall in," Mother explained.

"They are what he eats. He makes his pit in the soft dirt and with sloping sides, so they can't get out. The sand he threw up when I spoke was to keep anything from getting out once it had fallen in."

"Did he make all these little holes?" Ralph asked.

"No, just this one," Mother said, "There is an ant lion or doodlebug in each hole. They must have been hatched right there in the sand."

"Could we look at one?" Ralph wanted to know.

"Yes," Mother said. She got a trowel and scooped up all the soil around and under the hole. When she shook the sand out a gray, humpbacked bug busied itself to scuttle away. Mother spilled it onto the ground. With quick little flipping movements it squirmed and twisted until in just no time at

(Continued on page 30)



—photo by erb

An interested committee of the church may develop plans for a community study

"The vocation of every man and woman is to serve other people."
—Tolstoi

DO YOU BELIEVE this?

Those who have engaged in religious and welfare or charitable activities know that service is a two-way street. By giving of yourself and your energies to help someone else, you, the giver, become the recipient. Good deeds have a way of coming back and blessing those who do them.

Christ tells us this in Matthew 25:40, "As you did it to one of the least of these my brethren, you did it to me."

Suppose you found yourself in one of the following situations; what would you do?

. . . . You move to a new community every few years and have to start all over in making new friends, establishing new contacts.

. . . . You are a homemaker whose youngest child is in school and suddenly you have spare time on your hands.

. . . . You have been told by a doctor that you need to "get out of yourself" and become interested in activities.

. . . . Your children are reaching the age where they

need to learn what is meant by service to others.

What is the answer in each of these situations?

PARTICIPATION IN YOUR CHURCH AND COMMUNITY AFFAIRS

A Christian family that heeds the gospel will take advantage of splendid opportunities for witnessing and winning others to Christ by extending their interests beyond the church doors. Use of talents and experiences in church work can undergird the Christian in participating in activities that help to make better citizens and in turn help to make better communities.

A better community contributes to a better nation and eventually to a better world. It is like a small stream feeding to the river and thus to the ocean.

All are interested—or should be—in their home town or city. Americans come together in heated discussion when vital issues are at stake. Every parent should want the community to be a good place for the sake of children. How much time and effort are Christians willing to spend on this objective?

How are people to pick and choose among the vast number of opportunities for service? Decisions involve how many of the church programs can be un-

Are You Meeting the Challenge



Every parent would want the community to be a good place for the sake of children. How much time and effort are Christians willing to spend on this objective?

—photo by erb

undertaken, both those that are ongoing throughout the year, and those requiring more time at special sessions.

The same is true in selecting areas of service in community affairs. How many organizations require participation on a continuing basis? How many have special events or drives or short term opportunities for service?

This becomes a problem for each individual family and each member of the family. Obligations and duties that must be taken care of first will guide Christians in making decisions on these other questions.

"Although a family presents a united front," said one minister recently, "it is composed of varying ages and personalities, each with individual interests." There are few opportunities for the family to work as a unit, but there are several outlets in the church and community where there is something for each age and taste. It may take a family council, or a study by members of a family of the activities available.

Some families set aside a certain night as "family night" for either recreation or work on a community project.

Some Y.M.C.A.'s have "family nights" where

there is a family swim, covered dish supper and an evening of crafts, games, or films for every member of the family.

Of course, the church provides programs for every age and interest. The family often comes together to church, then goes its separate ways, according to age and interest.

One church has a "Parent-Teacher" night regularly for parents of youngsters from primary to the young people's department. The teacher of each Sunday church school class meets with the parents of his or her pupils and together they discuss problems, individual questions, and how to improve both the class work and parental interest.

In another church, Sunday evening programs prior to the worship service cater to all ages in a unique way. The church's board of Christian education plans a series, publicizes it, then makes it so interesting that the programs rival popular Sunday night television shows.

One time they will do a study of community problems related to the church; another, the race question. One time they took members on a film tour to the most interesting churches of America and cathedrals of Europe. Another time they did a panel discussion on problems related to youth. During

Is a Christian Citizen?

by
Mary Louise Miller

one series they had a special speaker at the first of the general session, then broke into small groups, each with a discussion leader, to delve into the topic.

For finding areas of service in the community, the Chamber of Commerce and the public library should have lists of organizations, their aims, and current officers. Newspapers print news about such groups. In many communities the Welcome Wagon brings leaflets about various agencies and clubs where participation of newcomers is welcomed.

Values to the individual and the family, to the church and the community are inestimable when people sincerely devote their efforts to service for

others. Ask any minister what he feels are the most direct benefits a Christian family derives from serving the church and the community. This is what he is likely to tell you:

1. You become better aware of the interrelationship between religious, social, economic, cultural, recreational, intellectual, and spiritual aspects of life.
2. You have opportunities to bring the family closer together through combined efforts on specific projects.
3. You broaden your interests, enrich your own life, and develop a social consciousness.
4. You and your children gain through experience

For "Are You Meeting the Challenge As a Christian Citizen?"

Study Guide



I. Tips to the Leader

Yours is a job of co-ordinator. You will need to determine what form the program is to take. If it is to be a panel discussion, you will need to (1) assign areas of discussion to certain people; (2) estimate time for talks and questions; and (3) be prepared to shift the emphasis of the program if it lags.

In the question-and-answer period, questions should be aimed to specific people on the panel. Certain ones in the audience might be alerted ahead of time to bring items for discussion.

II. Use of Discussion Material

A large bulletin board might be used for demonstrating the materials that program participants will have gathered. A table display of pamphlets also could be used.

A. Your Own and Other Churches

One person could outline opportunities for service in your own church, along with a glimpse of what several other churches in your community are doing. Go beyond your denomination and see what activities others are engaged in.

B. Agencies and Organizations Devoted to Welfare

You can find a list of these organizations in your local Chamber of Commerce office or at the public library. The person taking this area of discussion will find a problem of selecting which organizations to cite. So many groups are worthwhile and have lofty aims for the betterment of mankind. A Community Council, the administration group for member agencies of the Community Chest, also would have ma-

terials. This covers such groups as Boy Scouts, Good Will Industries, Salvation Army, and numerous others, but will vary according to the community.

Another helpful group is a co-ordinating council composed of key people of various organizations and serving as a clearinghouse for programs and projects. This council in some areas keeps a list of local organizations, their presidents, and meeting places, and times of meetings.

You might find that your community needs such a council if it does not have one. As one pastor remarked, "There should be some kind of central group which helps schedule meeting times and dates so that there would be less duplication. This would mean less conflict of outside agencies with the regular church meetings." He feels more church members would participate in outside activities if this were done.

C. Occasional Participation in Church and Community

This involves taking part in church and organizational special events, such as fund drives, special emphasis weeks, and annual conferences or training schools.

Agencies and organizations like the American Red Cross, the American Cancer Society, the Heart and Polio funds, always need volunteer workers during their special drives. Or if these are combined into a single fund campaign in your community, you will find volunteer help needed there, too.

You need to study the organization and its aims, how well it embraces the community, how much good it does on a local basis, and how wide an age

group it encompasses. This piecemeal arrangement of apportioning time for certain tasks instead of a year round commitment appeals to many people.

D. Good Government Groups, Civic Associations

This can be developed on two levels: partisan politics and groups devoted to better government on a non-partisan basis. Ministers can help to spark interest among Christian citizens not only through announcements from the pulpit, but through mention of specific issues of timely interest. Citizens should be encouraged to attend meetings on topics related to their welfare and the betterment of the community. Public apathy can undo good works almost as much as deliberate sabotage. Study groups could be formed within the church to pursue this problem of more participation. Many ministers set the example by being active in community groups.

In addition to partisan political groups (Republicans, Democrats), there are the League of Women Voters and groups affiliated with the National Municipal League.

Local civic or citizen associations exist to help improve a particular locale, and usually have a council composed of representatives of all the civic groups in a given area.

E. Men's and Women's Service Clubs

Many worthwhile projects are carried out through these organizations, like Rotary, Kiwanis, Exchange and Civitan Clubs, and their women's auxiliaries. Women's groups include such clubs as Altrusa, Soroptimist, Zonta, Pilot, and Business and Professional Women. These, along with Masonic groups, have various welfare projects.

In some areas Christian businessmen gather for breakfast or luncheon meetings. A *McCall* magazine survey of 1956-57 publicized the number and scope of women's clubs in the United States. (Check *Reader's Guide* at your library for further information.)

F. Miscellany

In presenting a program on the Christian (Continued on page 28)

in leadership and you have more interest in church and community through active participation.

5. You gain through the personal growth and satisfaction that come from these activities.

Christian citizens have a definite responsibility to help make the community a better place in which to live. "The church and her people should not be separated from the world," believes one minister. By developing interest and providing leadership in all aspects of church and community life, American Christians are helping maintain their cherished way of life and helping to prevent dictator-type forces from gaining control over the democratic way of life.

BIBLEGRAM

by Hilda E. Allen

Guess the words defined below and write them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the pattern. The colored squares indicated word endings.

Reading from left to right, you will find that the filled pattern will contain a selected quotation from the Bible.

A	Some ivies and oaks are like this	68	38	40	8	47	43
B	Angels, birds and airplanes have them	92	51	20	89	29	
C	Between summer and winter	70	90	15	99	84	5
D	Male bees	25	12	78	64	22	18
E	Come to the end of	36	33	82	42	2	16
F	Male goat	11	93	52	3	45	
G	A yam	58	4	49	14	86	65
H	Ramble about	60	7	24	83	69	50
I	Like one of the dippers in the sky	56	17	34	26	62	76
J	Travel fare for a letter	41	98	81	54	30	
K	Spiced tomato sauce	106	27	108	63	61	
L	Tax for passing over a bridge	109	97	74	94		

If the budgeting of time is a problem—there must be time for personal pursuits and family fun—remember how Benjamin Franklin solved this problem? He kept a time chart showing how much time he spent on certain activities, and accounted for every hour of the day and night. At all times he could tell where he needed to shift or re-focus his interests.

Effective use of time is the key to having time for meeting the challenge as a Christian citizen. One can then say, along with so many whose lives are enriched from accepting their church and community obligations, "I live in a small house, but look out on a large world."

M	Small ape	21	79	46	71	91	10
N	Unhappiness or distress	9	19	48	13	103	85
O	Fear or terror	72	32	57	6	77	66
P	Machine for pressing or ironing	44	1	88	37	95	28
Q	Enclosed automobile	53	102	39	73	96	
R	The day at hand	100	35	80	23	55	
S	Pens for swine	67	101	31	107	75	
T	Female deer	104	87	105	59		

(Solution on page 30)

		1	2	3	4	5	6		7
8		9	10		11	12	13	14	15
17	18		19	20		21	22		23
	26	27	28		29	30	31	32	33
35	36		37	38	39		40	41	
	44	45		46	47	48	49	50	51
	54	55		56	57	58	59		60
63		64	65	66		67	68	69	70
72	73	74	75	76	77	78	79	80	
83		84	85		86	87	88	89	90
92	93	94	95		96	97	98		99
102	103		104	105	106	107	108	109	

COOPERATION IS THE secret of the successful family life of the Morton P. Chiles, Jr. family. They work, play, and go to church together. Each one has his individual friends. All contribute to any special project in which any one of them is interested.

It has been their good or bad fortune to have lived in different sections of the United States. As a Special Agent in charge of F.B.I. Divisions, Mr. Chiles must, necessarily, move to various parts of the country. However, moving about has been made an asset by his family. They have made an especial effort to know the history of each place in which they have lived and to make friends wherever they go.

This story has to do with a suggestion made by John, the oldest child and only son, of the family. While in Texas they built a beautiful home. As much of the work as could be done by nonprofessionals was done by John and his father. Just as they had completed the house as they had wanted it, orders came to go to New Orleans.

Buying a home in New Orleans was impractical. The Chiles had to take an apartment. While in Texas they had the best of household help: a trusted woman who was treated as one of the family. Advance information had said that help was plentiful in New Orleans.

Whether theirs was an isolated case or not, the available help received made Mrs. Chiles, a meticulous housekeeper, say: "Available is right, I found the new maid sweeping the dirt under the rug. Everything in the kitchen that could be, was put to soak or shoved out of sight at dish washing time and was not washed."

Soon the maid was available again.

When John heard his mother make the speech about the maid, he surprised her by saying: "Why can't we do the work ourselves?"

"With all the unexpected guests we have," his mother gasped, "and our outside activities, how could we manage? However we will talk about it tonight."

That night the Chiles family had a powwow. When everyone had had his say, Chiles, Sr. said: "Your big job right now is to get an education. If extra home duties mean a slump in your grades, I am against it, but if each of you contributes willingly toward household duties, the savings will go into our educational fund."

The three girls were enthusiastic about the idea. The thought of not having incompetent help "sloping around" appealed to them.

Their mother reminded them that they must organize, each one stick to his job and not be finding alibis as had been the case with the help. In the end she said: "If you are serious about wanting to do this, I will work out a schedule as to what each is to do and when it has to be done. Think it over until tomorrow evening and each of you give me your answer then."

Next evening brought the unanimous approval of John, fifteen; Janis, twelve; Joyce, eleven; and Janie, ten.

Some of the neighbors, who were more or less dependent on the help they employed, scoffed at the idea of the fun-loving, happy, churchgoing, and school-interested Chiles youngsters finding time to take over the work of a domestic.

Sometime after this plan was instituted, Mrs. Chiles was suddenly called to Missouri because of the critical illness of her mother. Neighbors were sympathetic. One of them was deputized to visit the family and find out just how the Chiles children were reacting to this emergency.

Mrs. Chiles had left at seven in the morning. Mr. Chiles was eight hundred miles away on official business.

"I'll venture one thing the breakfast dishes will not be washed," the visiting neighbor said to her husband as she went over around five o'clock in the afternoon intending to ask the family to have dinner with her.

The kitchen was in good order. Janis was fixing

Enthusiastic

broccoli; Joyce, making a salad; John, setting the table; and Janie, "beating up" a cake.

The neighbor asked what she could do to help.

"Oh, we can manage ourselves," John said. "Mother baked a ham. Dad has just been checking on us by 'phone. I ordered some ice cream to eat with Janie's cake and some of those 'brown and serve' rolls. I have some potatoes baking. We won't starve," he said, grinning happily. "Won't you stay and eat with us?"

Their work at home did not interfere with school work.

"In fact, the added responsibility and the necessity to be on time, seems to help," their mother said. "Each one has his part in cleaning up after breakfast, which I cook, and each one keeps his own room. They know there is no time to fool, and that I will not tolerate shoddy work."

When another move was in sight, this time to Charlotte, North Carolina, Mr. Chiles went in ad-

ance of his family and was able to buy a beautiful home. This was a big house, big grounds; a place his owners had loved and on which they had lavished care for years. There was much to be done in the way of minor repairs and changes. Again, the subject of hired help came up. The family went into conference again.

The girls decided that they could furnish their mother household help and that John and his father could do the outside work. Higher education was a worthwhile goal.

The three patios were to be bricked. It would have taken John and his father a long time; but the girls decided they wanted to help. The five of them laid the brick, filled in between the brick with dry cement, carefully watered the cement, and in time their patios were built. They had such fun working that neighboring young people came in when they were at work and new friends were made.

(Continued on page 28)

Co-operation

by Susan C. Chiles

Photos from the author

1. Joyce is arranging flowers.

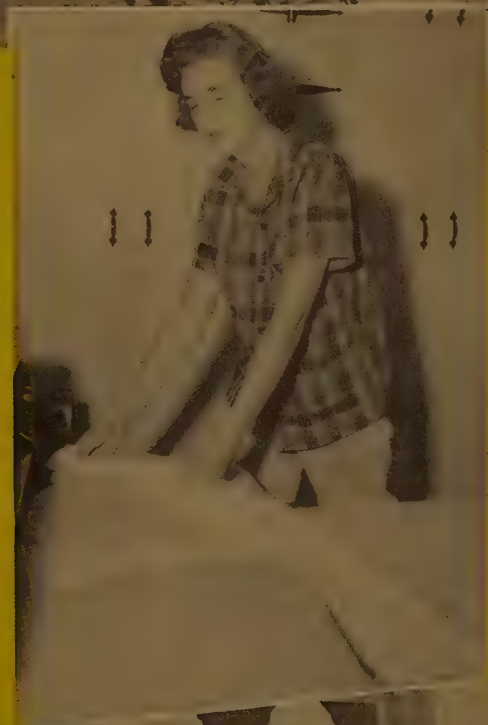
2. Janis making the bed.

3. John Adair Chiles cooking.

1.



2.



3.



God Gives Help for a Sensitive Role

(Continued from page 10)

There are cruel, crude persons who ridicule and mistreat a blind, deaf, or crippled child. One sightless youth reported being handed a cigarette lighted at both ends. Often well-meaning friends are thoughtless. They ask impertinent personal questions. They are sentimental or show extreme pity. They talk about the child in his presence: "Can he understand?" "Can he see?" "One would never suspect . . ."

Parents of afflicted children need extra grace to understand the basic kindness behind many ill-considered words or acts intended to be helpful. All parents communicate their feelings and values to their children more by example than by precept. Parents of handicapped children may fortify them against hurt feelings, self-pity, or bitterness by mastering their own reactions with the resources of the Christian religion.

One of the dangers of a handicap is that it may become the central life focus for the afflicted and his family. This is a form of self-centered living and such pre-occupation with one's self is seldom ennobling. To fulfill their role most helpfully, parents of handicapped children must remind themselves continually that the handicap is but a minor part of life—even for the child. In so far as possible, the unusual should be set within the broad context of normal interests and activities. The greatest desire of afflicted children (and adults) is to be like others. Most of life is the same for all persons, handicapped or not, so parents of handicapped children will wish simply to be good parents. As they take part naturally and fully in the activities of church, school, and community they help their children feel less set apart, less of a burden. And their children will develop around their handicap many of the normal interests and activities of others of their age. "I guess I never thought of myself as handicapped because our family always did everything that everyone else was doing."

This freedom from soul damage by physical handicap requires a religious base. God is love. Life is good; for he created it. We are his, responsible to him and supported by him. God measures each one by what has been given him. God never misjudges.

A sense of grateful stewardship is not inconsistent with handicaps nor are the convictions of Christian vocation. Indeed, handicapped persons do not need a different kind of religious faith. They may be forced to rely more heavily upon their religion than others; but for this they receive rich compensation.

Parents of handicapped children have

the same obligation as other parents to share with their children religious teaching, heritage, and experience. In doing this they can benefit from all of the usual associations and activities of their church.

One very helpful means of parent improvement is the parents' group where each one may speak freely of his problems and experiences. Churches have not always provided such groups for parents where they might feel free to speak of their difficulties in rearing children with handicaps. Yet such discussion would be extremely valuable for the parents of both handicapped and normal children. Close personal friendships develop. From these grow small neighborhood fellowships of parents.

The interest of the church in special problems of all parishioners is important but for the parents of handicapped children such interest is vital.

Enthusiastic Cooperation

(Continued from page 27)

"John is not a born painter and never will become really professional," his mother said, "but in spite of his splashing he did a lot of the painting. The college budget was increasing."

The family visited their aunts' cottage in Michigan last summer. One day after dinner the adults were invited out. When they returned, dining room and kitchen were in perfect shape. At another time, wood was to be carried from the driveway to the basement. An assembly line was formed, and it was soon done. The driveway needed widening. John lent a ready hand in shoveling gravel in place.

"Just a matter of habit," Janis observed.

The members of the family are all doing well. Each of the three girls made the Honor Roll this year. As the idea of doing away with help was John's, we would like to conclude with his record. He is seventeen, has just graduated from high school with top honors. He has accepted the George F. Baker Foundation Scholarship to Davidson College, valued at fifty-six hundred dollars. He was also a National Merit finalist and a winner of the Angier B. Duke scholarship to Duke University.

He is at present employed by a construction company and received his first check about the middle of June. He is sharing his room at home with a foreign exchange student.

It is well to give tribute to John and the girls, but back of it all is the understanding interest and Christian guidance of Sue Ellis Adair Chiles and Morton Perrin Chiles who have instilled in their children the truth that co-operation is

the secret of achievement and that any job worth doing is worth doing well.

A visitor asked the question: "Don't Sue and Mort ever get tired?"

"I haven't heard either of them say so, nor have I seen so much company." Believe it or not, they had all these visitors in less than a month: a cousin, her husband and three children, two families from Texas, one from New Orleans, one from Dearborn, North Carolina, and one from Greenwood, South Carolina. One night they had two families and the foreign student for a six-thirty dinner, then two hours later entertained thirty-two of John's friends for Lutz, the foreign student. Sue was up next morning at five and fried—on Sunday morning—eighteen pounds of chicken for two families from Greenville, South Carolina who were coming for the noonday picnic. Sue says the foreign student must think they run a hotel. The Chileses have intimate friends coming from every place they ever lived—not singly, but in families. They are six of the happiest, busiest, most helpful people I know. They maintain their individuality and yet move and work as a unit.

Study Guide

(Continued from page 24)

tian and his responsibilities in church and community life, here are a few key points to remember:

1. Budgeting of time and energy.
2. Selectivity of organizations and activities.
3. Choice of at least one group (like the Y.M.C.A., Y.W.C.A., the Red Cross, or a recreational program) where all family members can participate.
4. Provide appropriate activities through your church if servicemen are in your area.
5. Keep some time for personal interests and home life.
6. Re-evaluate your activities from time to time, shifting emphasis, cutting down or adding to.
7. Mission on the home front: find what opportunities you have for presenting Christianity to foreign students who may be in your area. This can be a fruitful effort, if well organized. Check the Institute of International Education of New York City or the American Field Service for further information.

The only limits on a Christian meeting the challenge to serve his church and community are his time, energy and, most of all, his inclinations.



family Counselor

Q I AM IN need of advice as to how to help my four-year-old son. He is very shy and hardly talks. When he was two years old, he was run over by a car, fracturing the spine's lower vertebrae and doing internal injury. Naturally he was under doctor's care and kept under constant watch. For three weeks he was confined to bed. Miraculously, he recovered completely. Everything went back to normal except his talking.

Before the accident, he was speaking quite distinctly. I've been to doctors and they told me he'd grow out of it. About six months ago I took him to the crippled children's center to see if their psychologist could help us find the root of the trouble.

After seven or eight visits and more X-rays, they said there seemed to be nothing basically wrong. Their advice was to put him with other children. We did and he's lost much of the shyness and he talks more.

Can you tell me how to make a four-year-old want to talk? How can I help him clear the pronunciation? I ask questions and show an interest in him, but do the utmost to hide any concern over his talking. If I correct his speech pronunciation, he clams up. What can I do?

A INASMUCH AS you are the only one that can understand your

son's speech, it would seem that he needs the help of a professional speech therapist, and I would urge you to consult one as soon as possible. It may be that there are muscular difficulties that did not show in the examination at the crippled children's center. Or, there may be a psychological blocking that is responsible not only for your son's hesitancy to speak, but for his difficulty in enunciating clearly. Whatever the difficulty, the speech therapist should be of help. Your public-school authorities—and of course the crippled children's center—should be able to put you in touch with one.

In the meantime, continue as you are doing. Do not always anticipate your son's needs, but arrange the situation so that he must ask for help if his needs are to be satisfied. Encourage him to tell about interesting experiences that he has; have as many two-way conversations with him as you can. Continue to put him with other children, as evidently the experiences with them are of real help.

It is fine, too, that you are not

giving him the feeling that you are greatly concerned over his talking. However, if you and he get pretty close, you may find a time when you can let him know that you want to help him learn to talk better. Because of the particular rapport between you at the time, he may be able to accept this interest without feeling resentment toward you.

Remember, too, that no one—not even a child—likes to be corrected. This probably is one of the reasons why he clams up when you correct his pronunciation. Would it not be better to stop correcting him, but instead, to see if he would be willing to participate in a game that involves correct pronunciation? You should be able to make up a game like this, and such an approach would not be a threat to his emotional security and at the same time might materially improve his pronunciation and speaking ability in general.

The doctors may be right in saying he will grow out of this speech difficulty. Even if they are, let me urge you again to get your son into the hands of a speech therapist as soon as you can.

Donald M. Maynard

Three-Generation Hobby

(Continued from page 17)

16' x 32' x 16½', to house this prodigious encyclopedia of circus lore and fact.

Before long others heard of the Wentworth Brothers Circus and groups were asking to be allowed to view this full-sized replica of the Sells-Floto, Hagenbeck-Wallace, and Al G. Barnes Circuses. Many parents told Del their own boys and girls had never seen a circus parade or winced with the sheer daring of acrobatic feats. With the substitution of trailers and trucks for trains in hauling circuses, children were growing up without ever having witnessed the incomparable panorama of a circus in action; unloading and getting ready for the big show. Del and his boys set up their miniature in such a manner that spectators could see everything; the long railroad cars drawn up on a siding; the dining tent; the generator wagons; the midway; and all the tents. Not a detail was missing.

Youthful would-be engineers and artisans study the power system that provides floodlights for the Big Top, the menagerie tent, the wagons, and concessions. They marvel at the scaled reproductions of every curlicue, bolt, panel, screw, and wheel of the ornately designed mirror and lion wagon, the calliope, the train, the blacksmith shop, the popcorn wagon, and all the rest.

The Wentworths feel that they are forwarding an understanding of other peoples and lands through this hobby. Seeing miniatures of the kangaroo, hippopotamus, water buffalo, or a roebuck whets a child's curiosity. To answer the "whys" of inquiring children, Del will spend hours in careful explanation.

Mrs. Wentworth lends invaluable aid in fashioning the elaborate wardrobes needed by both the animals and the performers. She shares the boys' ardor in collecting data, programs, and materials. On their shelves are more than 50 of the finest volumes dealing with circus lore; some are prized first editions.

The Wentworths collect anything and everything that might add to the authenticity of their hobby such as wiring from a Model T Ford, the cut steel buckle of a lady's out-dated shoe, bits of velvet, lace, and pictures to use as patterns for modeling animals. They have mastered an imposing number of skills and crafts such as carving, painting, carpentry, modeling, and the like. They have become storehouses of knowledge for the pageantry of a circus, so long a part of the American scene.

All over the United States they have formed friendships with others who, like they, feel there is value in a hobby. Del believes that it is healthy to laugh, to thrill, to tingle over the antics of a capering bear, a prancing bandmaster, or a swooping aerialist. Belonging to the Circus Model Builders of America

and to the Circus Historical Society places them in contact with many whose interests match their own.

Now there are five grandchildren who follow the tracks that lead to the excitement and wholesome fun of "playing circus." From toddlers to grandfather, this is a hobby to hold interest for years to come. As the years pass, the circus remains—both changed and changeless—but it never grows old for the three generations of the Wentworth family.

Biblegram Solution

(Biblegram on page 25)

SOLUTION: "As long as my breath is in me, and the spirit of God is in my nostrils; my lips will not speak falsehood, and my tongue will not utter deceit." (Job 27:3-4).

The Words

A Poison	K Chili
B Wings	L Toll
C Autumn	M Monkey
D Drones	N Misery
E Finish	O Fright
F Billy	P Mangle
G Potato	Q Sedan
H Wander	R Today
I Little	S Sties
J Stamp	T Does

Ralph Finds Fun

(Continued from page 21)

all it had made another little funnel-shaped hole and was out of sight at the bottom.

"If these hatched here and are baby doodlebugs, where is their mother?" Ralph asked.

"Their mother is not a bug, but a flying insect something like a dragon-fly," Mother explained. "These doodlebugs will change into flying insects just as caterpillars change into butterflies. Then they will lay eggs to hatch out more doodlebugs."

Ralph laughed. "I wanted to go to the zoo to look at the funny animals and have fun. Now I've found funnier ones right here in the yard and I've had fun, too."

"That's right," Mother said. "And now to make it more like the zoo, I will bring you a sandwich and some lemonade."

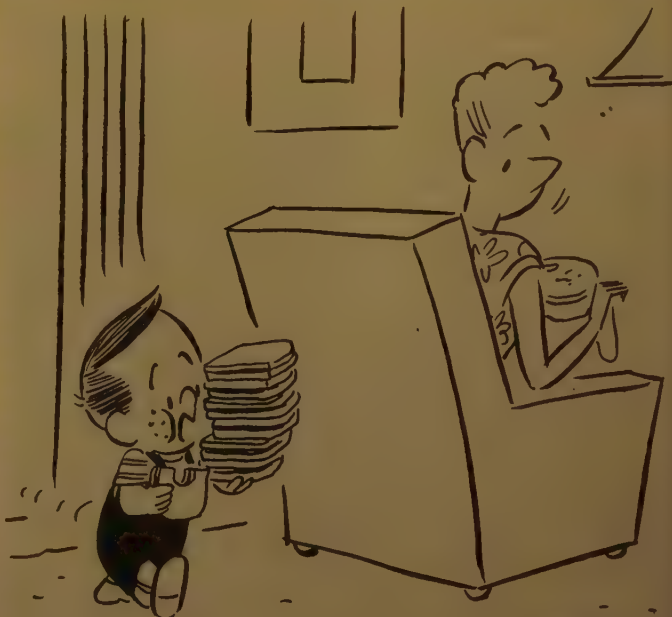
Harry Helps

(Continued from page 21)


Harry smiled back. "After a while perhaps," he said. "It doesn't matter right now. I'll be feeding the baby and won't be able to play with it anyhow."

Mother put the baby in his high chair. "What a wonderful family I have!" she said.

W
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"Mom, we're getting dangerously low on jam."



BOOKS for the hearthside

For Young People

Pearl Haley

Pearl Haley Patrick in *O'po of the Omaha* (The Caxton Printers, Ltd., 1957, 225 pages, \$3.50, for ages 9 through 13) gives an authenticated, warm, running account of four years in the life of a young Indian boy. Also the appendix of Omaha words will be of interest to some of the young readers. *O'po* helps us to feel and see events through the eyes of the Indians. The strange ways of the white men are brought to life through the discoveries of *O'po's* friend, *Tas'pe*, who goes regularly to the "House of Learning." *Tas'pe* has mixed feelings when his locks of hair are cut; but it is fun to learn to say, "Please passa bread." There are many adventures for a growing Indian lad like *O'po*, such as the family rite setting his little three-year-old sister forth on the path of life; the trek to the river to watch the men catch buffalo between blocks of cracked ice; or to stay inside the lodge and watch *Dad*, *Pe'to*, fashion arrows for the hunt; or to listen to a *higo* (story) that Grandmother, *Ke'how*, would tell. Young readers will enjoy living with *O'po* the daily life of an Indian boy.

Young people

Young people will enjoy reading the interesting biography of Ferdinand De Lesseps in the book entitled *De Lesseps: Builder of Suez* by Laura Long (Longmans, Green & Co., Inc., 1958, 154 pages, \$2.75). De Lesseps was quite an adventuresome lad who especially enjoyed horseback riding and swimming. Once he jumped out of an upstairs window to test Galileo's rule of falling bodies. He found that the

rule worked, which made his broken arm a little more endurable. His formal education was underwritten by the French government. Mathieu De Lesseps, the father, was quite happy when this arrangement for his son's education had been accomplished. Himself a consul, he wanted his son to have the best training possible and to follow in his footsteps. Ferdinand's first consul assignment was to Egypt where he cemented lasting friendship with Said Pasha, the son of the Viceroy Mehemet Ali, ruler of Egypt. Years later this friendship made possible the initial thrust necessary in preliminary negotiations before the actual building of the Suez Canal. The biography of De Lesseps belongs with that of other national and international statesmen. The young reader is encouraged to become acquainted with Ferdinand De Lesseps.

For Children

Children love

Children love parties but often their parents feel unable to cope with the details of planning them. *Stirring Up Fun for Youngsters*, by Agnes K. Harris and Louis C. Kuehner (Abingdon Press, 1959, 96 pages, cloth, \$1.95; paper \$1.00) provides 20 pretested successful party plans for children 5 to 8 years of age. Each plan includes some introductory statements, games to play, refreshment ideas, and suggestions for favors. Estimated time for most parties is one and one-half hours. The authors—brother and sister—have had wide experience in planning recreation for persons of all ages. This book will be a boon to parents.

For Adults

Four helpful

Four helpful **Public Affairs Pamphlets** (Order from same, 22 East 38th St., New York 16, 25 cents each) are now available. No. 265, *The World Health Organization*, by Albert Deutsch, tells the story of WHO's global battle against disease, one of the great accomplishments of United Nations. No. 266, *Worrying About College?* by Fred M. Hechinger gives guidance to parents and high school students in procedures to follow in getting admission into college. There will still be room. No. 276, *Making the Most of Your Years*, by Evelyn Hart, is directed at young and middle-aged persons, urging them to begin now to prepare for a better old age, "the destiny of most of us." No. 277, *Good Neighbors*, by Elizabeth Ogg, is an informing pamphlet telling how Community Health and Welfare Councils are formed and what they can do for family welfare.

Anyone interested

Anyone interested in cookbooks (who isn't, one way or another?) will be glad to have *Look No Further* (Abingdon, Nashville, 1958, 244 pages, \$3) by Richard T. Hougen. The author is the manager of the Boone Tavern Hotel of Berea College, Berea, Kentucky, and has made good use of this relationship to collect a large number of recipes. Many of them are of distinct Southern flavor—spoon bread, hush puppies, black walnut pie, for example. This cookbook will be easy to use since it is printed in large, heavy, black type. There are also several pages for the cook's own notes and additional recipes.

OVER THE BACK FENCE

Two Principles for Successful Marriage

A recent study has been conducted to discover what makes and keeps a marriage successful. The study involved six large and two small cities. More than 60,000 families and 250,000 individuals provided experiences. Two sociologists, Carle C. Zimmerman of Harvard and Lucius F. Cervantes of Regis College, Denver, offer these two principles as vital to success in marriage:

1. For those who have not yet married: *Marry your own—whether of the same religion, region, ethnic group, or educational and economic status.*

2. For those already married: *Protect your own by gathering about you family friends of similar backgrounds, interests, and ideals.*

The scientists measure happiness and success in marriage by these yardsticks: Rates of divorce, desertion, juvenile arrest, having a reproductive number of children, and continuance of children in the educational process.

These yardsticks are quantitative rather than qualitative but they are measurable in terms of definite numbers. A Christian definition of success and happiness would be more in terms of quality but could be less easily measured. It is pertinent here to consider the two principles on the sociologist's terms. *Hearthstone* endeavors constantly to place emphasis upon the deeper meanings of success.

A look at two or three particulars in the study's findings will be instructive.

More stable families result when the most intimate friends of the family are relatives of many years standing. Moving from the more stable East to the more mobile West, the rate of relatives among

close family friends decreased and at the same time the rate of divorce, desertion, delinquency, and other deviations increased.

Extreme income families have the most difficulty in rearing children successfully. Families with less than \$2,000 per year and those with more than \$10,000 annual income have higher proportions of children with juvenile arrest records.

Families who move about frequently and do not establish permanent homes and neighborhood relationships have the most difficulty with children and between husband and wife.

This study verifies the facts of the instability of interfaith marriages. Jews who marry outside their faith find the greatest difficulty in maintaining successful marriages among all types of interfaith unions. Marriages between Roman Catholics and non-Catholics produce four times as many divorces and desertions as do those between members of the same or similar faiths. Such marriages also have two or three times as many children with at least one arrest for delinquent activity. They, also, are more unable to keep their children in school after the age of 16.

A Christian family will not depend exclusively upon the two principles which have been set forth in this column. It will have resources in faith and love that will help oppose the forces outlined by the two sociologists. Indeed it will at times deliberately widen its contacts, taking a calculated risk in order to fulfill the impulses for Christian outreach. It will, at the same time, endeavor to strengthen its ties of love and consideration to gird itself against the possibility of disintegration. This prayer of Oliver W. Holmes points to the Christian home's greatest resource:

Thou Gracious God whose
mercy lends
The light of home, the smile
of friends; . . .
Thy mercy shed its heavenly
store,
Thy peace be with us ever-
more.

Poetry Page

Phoney Fixer

A man can save a lot of pelf
By making home repairs himself;
However, I'm afraid
That just about the only thing
That I can do myself is ring
Professionals for aid.

—Richard Wheeler

The Eternal

Elohim, or Yahweh, Allah, Zeus, or Jove,
Jupiter, or Odin, lifted up and grim,
—Name Him to your liking: I will call Him Love,
And as to a Father I will come to Him.

Use what form may please you at the altar stair
When you seek the favor of divine control.
I will come in silence to a Father's chair,
And receive His counsel for my needy soul.

Ask Him to assist you with your little schemes
—Victory, possessions, pomp, and power, and place.
I will leave behind me all my selfish dreams,
And come simply asking His forgiving grace.

—Clarence Edwin Flynn

Saturday Night

Every child is scrubbed and prayed,
Kissed and folded into bed;
Little boys with hair still dampish,
Girls with curlers on each head.

Scuffed-up shoes are cleaned and polished,
Mated socks are tucked inside;
Small white shirts and flaring dresses,
Sashes waiting to be tied.

On a table, with the off'rings,
Quarterlies and Bibles lie;
Careful, loving preparation
For the Lord's Day drawing nigh.

Daddy closes up his Bible,
Mother reaches for the light,
Says: "Please God, we'll all be present!"
Blessed, happy Saturday night!

—Edith Limer Ledbetter

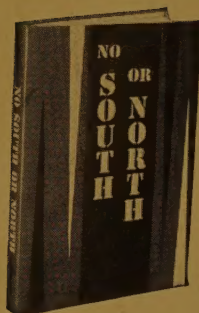
Recipe

One friendless dog
Mixed with one lonesome boy
Will in no time at all
Result in pure joy.

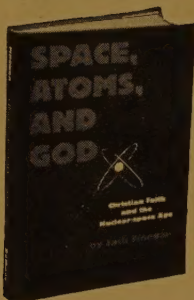
—Clarice Foster Booth

Planning your vacation?

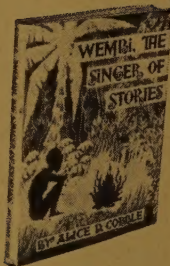
Here is excellent reading material for everyone in your family!



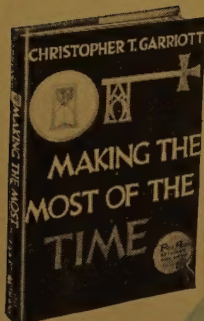
NO SOUTH OR NORTH by Roger H. Crook. A major American issue—racial strife—is viewed here by a white Southern Protestant. The author presents a concise survey of the Negro status today from social, legal, economic, and religious standpoints. To roundout this investigation of racial co-existence the author includes Bible statements concerning race relations. \$2.50



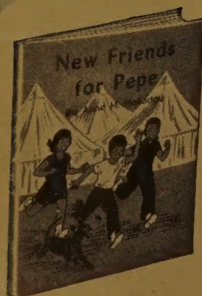
SPACE, ATOMS AND GOD by Jack Finegan. In interpreting faith for today, the author puts the space age in its place as the Bible describes it. The nature of God—his power and loving kindness and concern for man—is reviewed in the light of scientific discoveries and expanding horizons. A must for ministers and laymen. \$3.00



WEMBI, The Singer of Stories by Alice D. Cobble. Illustrated by Doris Hallas. This collection of folk tales contains authentic traditional stories from Africa. Told by Wembi, the elder of an African village, some of the parable-like tales are related to illustrate a moral and others just for the fun of it. An excellent book about ancient and modern Africa. Ages 8-80. \$2.75



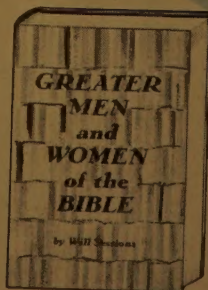
MAKING THE MOST OF THE TIME by Christopher T. Garriott. In this winner of a \$2,500 Bethany Book Award in the category of Christian religion, Dr. Garriott examines two of today's most important issues—how Christianity can help man face the pressures of temporal life, and how the individual Christian can use time to further basic Christian principles. \$3.00



NEW FRIENDS FOR PEPE by Anne M. Halladay. Pictures by Janet Smalley. The story of a little Mexican boy named Pepe, who learns that a smile will make friends anywhere. It is on a very exciting trip from Texas to Colorado that he learns this amazing truth about friendship. Ages 3-5. \$1.75



BALTI by Ella Huff Kepple. Illustrated by Jan Ross. An ingenious tale of a Mexican boy, Candido, whose ninth birthday present is a black baby burro. Balti, the burro, and Candido lead a happy, adventurous life, with lots of excitement. Ages 7-11. \$2.50



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